THE POORE MANS APPEALE.

In a Sermon preached at *Leicester* Assises *before the Iudges.*

By *T. P.*

PRO. 22. 22. 23.

Rob not the Poore, because hee is poore; neither oppresse the afflicted in the gate: For the Lord will plead their cause, and spoyle the soule of those that spoyle him.

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THE POORE MANS APPEALE

In a Sermon preached at Lawfull Assizes before the Judges.

By T. P.

TO THE RIGHT HONOVRABLE Sir HENRY HOBART, *Knight and Baronet, Lord* chiefe Iuſtice of his Maieſties *Court of Common Pleas, and* Chauncellor to the moſt excellent *Prince* CHARLES, Prince of WALES, Grace and Peace.

MY LORD,

THat reuerend Regard your Honor gaue this Sermon, when it was deliuered you, as a meſſage from the Higheſt, was but a iuſt Regard. But for your vouchſafing to peruſe, and giue the frame thereof approbation, both it and I haue therein largely taſted of your fauourable Regard. Both your Regards it then had, and I now in regard of both, conceiued an hope that the publike inſcribing it thus to your Lordſhips name, would paſſe, at leaſt for a pardonable tranſgreſſion, and might (peraduenture) in the nobleneſſe of

your interpretation be accepted, (as I intend it) for an act of my dutifull regard to your Honor. Whereof how can I forbeare presumption, remembring who hath said; Yee are Gods, and are all children of the most High. *Your Lordship then cannot unresemble your heauenly Father, who gently takes the meanest oblations of the poorest and lowest, being himselfe rich ouer all, and* Higher then the highest. *He*, the Iudge of all; *The Lord Chiefe Iustice of Heauen and Earth, blesse and direct you so, as we may long enioy, from him, thorough you the beames and influence of his Iustice in earth, and you, after this life iustly finisht, the bright beames of his Glorie, and that blessed Regard, and reward of his euerlasting Mercie in the highest Heauen; So prayes.*

Your Lordships

true honourer,

T. P.

THE POORE MANS APPEALE.

Ecclesiastes 5. 8.

If in a Countrie thou seest the oppression of the poore, and the defrauding of Iustice and Iudgement; Bee not astonied at the matter; For he that is higher then the highest regardeth, and there bee higher then they.

I Shall haue some vse of the whole verse, but these words, (*For hee that is higher then the highest, regardeth.*) I choose forth for the Text, as being *axis* and *Cardo*, the hindge vpon which all turnes; For they are a reason of the former, the substance of the latter. Their parts are visible, two persons, and an action. First, the persons, *Altus desuper altum, &c.* or *Altus superior Alto*, (saies *Tremellius.*) Two persons then, and two titles, high ones both, yet largely differing: Superior

rior ſtands betwixt them here like an *Iſthmus*, or *Hiatus* rather, large in extent, as the ſpace betwixt earth and heauen. *For thou couldſt haue none* (ſayes Chriſt to *Pilate*) not the loweſt degree, *except it were giuen thee* deſuper, *from about*. So that the one depends of the other; the one abſolute, and in *recto*; *Altus* the high one by way of excellence; the other in *obliquo*, and with relation to a Superiour: *Alto* an high one too, but not like *Altus*, no, the caſe is altered; *Altus* is *primus* and *ſummus*, the firſt, the chiefeſt high one, comes therefore before Superior, as hauing none, but *Alto* is ſecrafter, and would ſoone come all to nothing, if not gouerned by Superior here: So much, and ſo iuſtly is *Altus* ſuperior *Alto*. In ſumme, the latter of theſe titles belongs to men; that is plaine by the addition here, or reddition rather; For it is the ſame againe another way. And there be higher then they: then who? then thoſe men ſpoken of before. But for the firſt title here: does, it can belong to none but God. He onely is the high one, or that high one: It is a peculiar of his, and his prerogatiue onely. So *Dauid*, *Thou whoſe name is Iehouah, thou alone art moſt high ouer all.* Pſal. 83. *vlt.* And that *Solomon* here intends this onely high God, is apparent too, in the laſt ſtraine of the verſe; where he names him *Alti*, in the plurall, which tho ſome interpret of God, and his Angels, yet *Iunius* better of God alone, excuſing the difference of number, partly by the ſacred myſterie of three perſons in the God-head, and partly by an Hebraiſme, expreſſing by the poſitiue plurall a ſingular ſuperlatiue, ſo rayſing the title from *Altus* to *Altiſſimus*, or as the engliſh here, *higher then the highſt*. So high indeed, that all words forſake vs in the vtterance. But of that when we trie this Title. We know now the perſons; The action remaines, and is aſcribed to *Altiſſimus*. *God regards.*

1 2 *Obſpicit.* How meanes he? what does he regard? It is left here indefinite, *Regards*, and no more, but may be diuerſly

diuersly vnderstood, first by making this indefinite and vniuersall too, the same with *Hosiads vbique*, sees all things, and *Dauids, Quo fugiam?* Whither shall I goe from thy presence? And so his regard is the same with prouidence: or diuide this Sea into two armes of mercy and iustice, acts of his speciall prouidence ouer all men and all their actions; or apply it lastly to this particular in the text, and wee shall finde that God in both these hands of mercie and iustice takes, and with both these eyes beholds oppression. Oppression? why? Is that the matter here? yes. *If thou seest oppression, bee not astonished; for hee that is, &c.* It is true, hee mentions heere *rapinam* too, stealth or defrauding of iustice, but vpon the point it comes all to one: for bee it violence, or be it cunning, by fraud or by force, it forces not; it is oppression: that is the Ocean which deuoures, and the common sinke that swallowes both these flouds of wickednesse, both these filthy channels of corruption: But oppression is an action, and *actio est vitalis*, so is oppression right, and does inferre a passion; wee must haue a patient then, and we must finde out the agent: for if oppression be obserued, if God regard it, hee cannot but regard them. These in reason are like Plaintiffe and defendant in law, which is grounded on reason.

These would be brought in then before we can proceede with our action: The Law will allow the Plaintiffe first; cal him we need not, if thou seest the oppression of the Poore. Hee's *ideo*, there he is, *the Poore*, Alas poore man, poore and oppressed too, thats an heauy case: who is there to speak for him? not any man, no, for no mã regards him: the poore is despised of his own neighbour: heere he seemes to stand poore silly soule, with a face couered ouer with teares, his very heart broken, his tongue cleaues to his roofe, onely his hands and his eyes are lift vp towards heauen: I, there is his refuge, there is one that vnderstands the language of his sighs, and bends an eare to the voyce of his weeping, and though-

though the high eares of the world turne away their eyes, yet hee that is higher then the highest regardeth: But where is the agent and defendant? wee shall need a quest of inquiry for him: *If thou seest, &c. Woe to the wicked!* what, does hee flie for it? So much the worse: But its not possible he should bee farre; the very sinne will finde him out without a Cryer, as a crying sinne: Sure hee is hidden here, this greedy wretch, *Adam* among the leaves, or like *Saul* among the stuffe of the Tent. Let us turne it over againe: *If thou seest the oppression of the Poore*, soft, *the Poore oppresse*, who can this bee? and *perverting of iustice and judgement*, in whose power is it to doe that *but that is higher then the highest*. There is all the person this Text affords.

It is betwixt these two then; either the high one of heaven, or the high one of earth hath done this: It cannot bee the first, alas no, God oppresse the Poore? hee is their helper and defender, tis hee that regards him? or does God vse to defraud in iudgement or iustice? Oh no, *Shall not the Iudge of all the world doe according to right?* yes, *with righteousnesse shall he iudge the earth, and the people with equity.*

It is the other high one then, it can be none but hee: hee is the Oppressor, whether it be an height of wealth, this, and so liker to fall vpon the poore? *diametro*, or an height of authority, and so apter to defraud in iudgement and iustice; and whether this oppression bee by violence or secret cosenage it skils not; they are both like to abide it; for God can abide neither of them both: but abhorres both the blood-thirsty and the deceitfull man. *Ps 5. 6.* Yet since the principall intended here by *Solomon*, is the high one that abuses his height of place and power to the oppressing of the poore: such as these, if thou seest them doe so and so, and goe cleare away with it, yet bee not astonish'd, let not this stagger thee; for *hee that is higher then the highest regardeth.*

Out

Out of this text thus opened, arise these doctrinall conclusions.

And first from the persons. First, that there bee high ones upon earth. 1.

Secondly, that these are sometimes oppressors.

Thirdly, that God is still the highest.

From the action then. First, God *regards*, does marke and obserue all things. 2.

Secondly, obserues men and their actions with a double *Respect*, a twofold obseruat, of mercy to the good, iustice to the bad.

Lastly, hee both wayes regards oppression, the patient in mercy, because *pauperem* first, and then *pauperem pressum*, the poore oppressed. The agent in iustice, because *alium* first, and then *alium opprimentem*, the high Oppressor. Of these in order, and order requires wee begin with the latter person first, and from it the first obseruation is this: that there be such, or there are higher powers. Height of wealth I passe ouer, and insist on dignitie.

Height is by ascending: ascents are by staires and degrees, such ascending is *motion* properly, all motion from some principle and end to some end: The generall end of motion is *quies*, peace and rest, that is the end of this motion, wherein men ascending are height-ened by degrees. Peace opposed both to warre and to disorder. This height is indifferently called Magistracie: Magistracy I mean subordinate is either Ecclesiastique or secular: secular is militarie or ciuill, politick or politick. The first of these (wee blesse God) wee haue had little practise of, so little, wee can scarce imagine there is such a thing: but wee may haue: it is not good to neglect the knowledge of it, first, for these men, soldiers, and warriours despised in this dull and fusty time of peace, if occasion serued, would be as highly esteemed, as now basely, who are of so high and braue an order, that God himselfe is said to beare the soueraigne of their

order: The Lord is a man of warre (saith *Dauid*) the Lord of Hoasts is his name, hee teaches my hands to warre and my fingers to fight: and as the motion from God, so the ascent is by degrees, ranks they haue, and orders, Officers, Sergeants, Lieftenants, Captaines, Coronels, Generals, Admirals: of the height whereof iudge, but by that of *Dauid* to *Ioab* and his brethren: you are too mighty for mee, yee sonnes of *Zeruiah*, and *Elisha* offer to the Shunamite, wouldest thou be spoken for to the King or to the Captaine of the hoast, as (happily) the second person in the Kingdome. Now the end of armes is peace, the Ciuile Magistrate also (I meane subordinate, for of regall power the supreame on earth I speake not now) is in high place, such are the nerues and glory of a Kingdome, therefore Chronicled in the dayes of *Dauid* and *Salomon*, and their offices registred, such & such were Chancellors and Recorders, such ouer the tribute, such Iudges and Rulers. And in this rank wee see and know a diuersity of order, and degrees of dignity, and all from God, *a Deo ordinate*, ordered and ordained by him; And as *Salomon* calls marriage, *Prou.* 2. the Couenant of God, *propter eximium sanctitatem*; so *Dauid* the Session of Iudges and Magistrates, *coram Deo*, as approued of him and honoured with his presence, in a speciall manner, *Psal.* 82. He sits, *in medio eorum*, 2. *Chron.* 19. But as the wilde and foolish Anabaptist would destroy all Magistracie from the libertie of the Gospell; so there want not some such froward disputers (as the Apostle speakes of) men of peruerse minds, that reason from the old Testament, that sinne first brought in seruitude, or else God had made no subiection: It is true indeed that the sinne of *Cham* occasioned his flauery, *A seruant of seruants shall thou bee, Gen.* 9 But yet in purest nature, euen in the state of innocencie there was a superioritie, not onely in man ouer the creatures, but coniugall in the husband ouer the wife, in which estate had children beene borne,

there

there would euen in the law of nature haue ſprung vp, *patria poteſtas*, a fatherly power, which in time muſt needs haue riſen to *regia*, or the ſame that *regalis*. And of this motion to and promotion, which comes from the Lord, comes alſo the right end ſet downe by Saint *Paul*, *That we vnder them may lead a quiet & a peaceable life, in, &c.* Where peace may bee oppoſed to tumult, ſtrife, and priuate reuenge. For firſt, if we had not theſe lawfull aſſemblies, but that *Demetrius* and his fellow hammer heads might ruſh into the halls and ſeates of iudgement, what would they doe? why ſhout they would and teare the ayre with noyſes, and ſo part againe before they knew why they were come together: and ſecondly, where would contention ſtop her courſe, did not the lawes confine vs, and (as God giues a law to the Sea) bound vs in, with a decree of, Hitherto ſhalt thou come and no further? And laſtly, all would the Rorers of the Age, and Bretheren of the Sword bee reſtrained, either by Gods prohibition (the God of peace) or the Kings Proclamation (a King of peace) were it not for *Iudex & vindex*, the Iudge and the auenger of blood, who is appointed betwixt plea and plea, betwixt blood and blood, *Deutr.* 17. that theſe vnruly and bloudy people may beare, and feare, and doe no more preſumptuouſly. I named Eccleſiaſtique, and will but name it, which together with the ciuill meete and are vnited vnder regall and ſouereigne maieſty, as all the coniugations of ſinewes in the naturall body runne vp to the head: which is enough to ioyne and combine thoſe two ſtates and powers with the heauenly mattocke of true charitie. For as the vaile of the temple rending preſaged the ruine of the whole, ſo if theſe two flye off and fall to maligne, and ſeeke to conſume each other, it is no good *Omen* to the whole frame: It ſhall be come me only to remember, that *Moſes* & *Aaron* were bretheren, and to ſing a *Requiem* with *Dauids Ecce, Behold, how good it is for bretheren to dwell together in vnitie.*

2. Vse. There is vse to be made of this too for subiects, which is obedience. The glory of rule to Princes and magistrates (saies hee in *Tacitus*) the glory of obedience God hath giuen to the subiect, which must be yeelded both to the good and ill, either actiue or passiue, to the good as causes, to the wicked rulers as occasions of our benefit; the good are nurses, the ill in stead of rempurers, which must be endured as we endure drought and dearth, & other things from heauen; And both the rule & the reason is from God. *Let euery soule be subiect, &c.* for there is no power but of God, and powers that bee are by him ordered.

2. The second conclusion from this first person is, that high ones are sometimes oppressors, & here if I would speake of wealth, it were easie to shew that such do fall into temptation and noysome lusts, and this among others: but I meddle onely with honour and aduancement, and of that we may say, as *Nehemiah* (in another case) *The Princes and Rulers haue beene chiefe in this trespasse. Nehem.* 9. 2. *They bee fat kine of Bashan fatted in the mountaines, that oppresse the poore and crush the needie, Amos* 4. 1. High place being like high knowledge. This made Angels & men scorne Gods direction that makes vs despise his dominion; then we haue no Lord wee know him not, *What Lord shall controule us*, say they in the *Psalme*, and they are oppressors that so say: Then breake his bonds and cast his yoake from vs: wee are Lawmakers then our selues, and our will shall be a Law, or we can do mischiefe and the Law shall defend it. *Ex plebiscitis, & Senatus consultis, scelera exercentur.* They becomming actors that should be reformers; it is the miserie of the weakest and lowest things to bee oppressed by the higher: The earth as lowest of all, is therefore blasted from heauen, burnt with fire, colicke and pincht with winde, ouerflow'd and washed with water, her bosome and her belly plowed and ript vp by her owne Children, who are but euen a though higher than shee,

For

For dust they are, and to dust they returne; If the earthen Pitcher will venture the streame along with the brasse-pot, it is sure to be knock't; The shrub that grows vnder the Oake is beaten bare with dropping on; what poore beasts soeuer chance to come neare the Lyon, though but in visitation, the Foxe can spie *Vestigia nulla retrorsum*; It is so with oppressors, they are neuer high enough, till others be vnder their feete, and by a cousening argument, then pride themselues as highest, when they haue made others lowest.

Let *Rehoboam* be an example, 1. *Kin.* 12. 11. Before he was well warme in the Kingdome, he begins to ruffle, and shake vp the subiect: They come with pittifully complaining of the yoke made grieuous by his Father, and would haue him mend it; Come, come, (sayes he) my Father? my Father was not so wise as he might haue beene. He did indeed but piddle, and trifle with you, I tell you my little finger shall be heauier than my Fathers loines: Hee prest you indeed, but I will adde to it: adde what? What is more then pressing? Why oppressing: that is pressing with a vengeance: He chastised you with whips, but I will sting you with Scorpions: There's a Gallant, shee's a fisker indeed; Take heed you come not in his fingring. And doe we want experience of the like? And that we may preserue the modestie of the Text, contenting our selues with Countrie and home examples, for so it is. If in a Countrie thou seest the oppression of the poore, &c. Take one of these things that Fortune lifts vp, when shee is pleased to iest, and to make sport in the world; a young heyre of the Countrie, suppose young *Nymrod*, of the race of the Gyants, comes to an estate of many thousands, *& numerare turbini sexti*, *Marcus Dama* is incontinently knighted (as that is a thing of nought) Sir *Rehoboam Nymrod*, what will he doe now? why? bluster & breake in vpon the poore tennits, downe they goe before this golden Calfe, and worship him all ouer; Now adde to this

this measure of Altitude, a Cubite of Iusticeship, and on that a *Quorum*; *quantum virtute in marte, tantum valet in Tartara*, said *Virgil* of a Tree; and it is true of such blocks as he; The higher in dignitie, the deeper in cruelty. And as *Philippes Comus* is layd (being madd) to haue made him shooes of Lead, for feare the Wind should blow him away, so he imagines his honor would evaporate vnseene, if his power were vnfelt, he will tread vpon the poore: and as if he had leaden feet indeed, or feete like that Image in *Daniel*, halfe clay, halfe iron, nay, as if he had mill-stones in's feete, so hee will grind the faces of the poore, and tread them as *Dauid* trod his enemies, that is, flat, *as mire in the streets*. Entring like a rempest, or a whirlewind, that leaues nought behinde it, nothing standes that is mankinde about him; his manie are *sops & Bones*, &c.

Psal. 18.

Ver. 5.

But to dispatch him out of the way, wee shall heare more of him, and his fellows, in Gods particular regard: till then, all the vse wee can make of him is to shew the danger of high place and authoritie; *arcendo belli studiosum, & exercitus peritissimum reformidet*, (sayes *Bernard* to his *Eugenius*) the danger of falling into grieuous sinne; and this among, and about the rest, For this is *Salomons* verdict, at least, such are returned as principall here, *Alti oppressores*. The high ones are oppressors.

3. Doctrine.

The third conclusion from the chiefe person here is, the triall of a Title, which is giuen God, *Altissimus*, the Highest. The schoole makes three degrees of perceiuing God, both in nature, and scripture. First, *Negationis, remotionis*; He is not the Sunne, Moone not brute, mutable: Secondly, *Perfectionis, affirmationis*, when what is most excellent in things create, wee applie to God by way of Analogie and resemblance: So wee call him iust, mercifull, high, glorious: Thirdly, of excellence, or super-eminence, as this here implies. A title therefore suitable to his nature, for to seeke him among the highest things, we know is ridiculous, to pin or determine

termine him there impious; *vltra, vltra quærendus*, still aboue and beyond all we muſt enquire for him, (ſayes *Bernard.*) And as ſutable, ſo there is none of his titles more auncient; ſo ſoone (I thinke) as we find mention of any height amongſt men, regall, or ſacerdotall, as both are referred to him, ſo with this title annext, *Gen.* 14. *Melchizedek* king of *Salem*, and prieſt of the moſt high God. It is held throughout the old Teſtament, and not left of in the new. So *Luke* 1. *Iohn* is called the Prophet of the higheſt: and *Luke* 6. 35. *Doe good, &c. and ſo be Children of the higheſt*: So that as *Dauid* ſpeakes of his greatneſſe: *God is great, and there is no end of his greatneſſe*; So he is high too, and no end of his highneſſe. We haue thoſe on earth that are to day high, to morrow low as the graue, and therefore though men haue, and doe weare this title of moſt high, yet God weares it with a difference (ſayes the Prophet.) *But thou O Lord art moſt high for euermore.* Pſal. 92. 8. And as it belonges to him for euer, ſo to euery perſon in Trinitie, to the Father firſt, acknowledged both by the powers of heauen and hell: In *Luke* 1. 32. A celeſtiall Angell teſtifies of Chriſt, *He ſhall be called ſonne of the higheſt*: and in *Luke* 8. 28. the Confeſſion of a ſpirit infernall: *Ieſus thou ſonne of the moſt high God.* So the ſonne himſelfe is ſtyled, (the ſame S. *Luke* ſtill 1. 78.) *Oriens ex alto, the day ſpring from on high.* And in *Epheſ.* 1. 21. He is ſayd to ſit at his Fathers right hand, farre aboue all principalities and powers, hauing put all things vnder his feete, and giuen him to be head ouer all things: So the holy Ghoſt is not onely called *virtus ex alto, power from on high, Luk.* 24. 49. but of him ſayd, *The power of the moſt high ſhall ouer-ſhadow thee. Luke* 1. 35. In ſo much that God himſelfe ſeemes to receiue delight and complacencie in this title; for whether men prayſe him on earth, it muſt be with an *Hoſanna* in the higheſt, or Angels and Hoſts from heauen, it muſt bee with a *Gloria Deo in excelſis, Gloria to God in the higheſt.* Now

this title is applied to God, either in respect of his essence, or his attributes and diuine vertues. First in essence and nature he is *Altissimus*, among the causes efficient, exemplarie, finall, he in all these hath the prehemineence, as *primum, principium*, and *vltimus finis*. In puritie of nature, water aboue earth, aire aboue water, then fire, then light, and he *Pater luminum, the Father of lights*. Beasts aboue plants, men aboue beasts, aboue men, Angels and spirits, and he *Pater spirituum, the Father of spirits*. In sublimitie of nature, there being in him, the perfection of all his creatures, and that in a most eminent, and vnspeakeable degree. So that none is Highest but he onely, nay, none like the Highest; He that said, he would be, fell the lowest; *I saw Satan fall from heauen like lightning*. As thus in essence, so last of all in Diuine vertues. Now there is incident to God none of those vertues, which suppose imperfection, as Faith, Hope, &c. But such as these, mercy, bountie, power, iustice, wisedome, holinesse, and finally the like to GOD superlatiue, nay, infinite, aboue all degrees of comparisons: we may choose to shew it in these foure for all the rest, mercie, wisedome, iustice, power.

1 His mercie is full, is highest ouer all his workes. *Psal.* 144. For his power made nothing, but what his mercy mooued him to, of an vnknowne height it is then, as appeares by *Psal.* 103. 11. *As high as heauen is ouer the earth, so great is his louing kindnesse toward them. Psal.* 33. *and the earth is full of his mercie. Psal.* 32. In both places he is *Pater misericordiarum, a father of mercies. 2. Cor.* 1. according whereto the Church prayes, *O God whose nature and propertie is alwaies to haue mercie, &c.* For if we inquire a reason of his mercy at large to all his creatures, to men as his Image, to goodmen as his seruants, what can bee returned but *O altitudo! O the height of the vnsearchable riches of his mercie!*

2 Againe, his wisedome is another *O altitudo! Rom.* 11. Mans knowledge is farre aboue the beasts, *in quibus non*

est intellectus. But we come to no height, no perfection, *in enigmate*, in part, and but darkely, like the Foxe licking the Vialt, when he could not come at the liquor it selfe: And if yet euen from men, wee see so manie wise lawes of Princes, and Bookes of Councellors and Iudges, in which there is extant a strange light of humane reason, what shall we thinke of the Highest, in whom is the highest law, out of which as out of a fountaine these are drawne, and thither as waters to the Sea returned. For there is one Law-giuer, and one Iudge, *Iam.* 1. By whose onely wisedome it is that Kings doe raigne, and Princes decree Iustice. *Pro.* 8. What euer the Creature hath, is a deriuatiue from that Primitiue, as Art is conueighed (sayes *Aquinas*) from the mind of the Artizan into his workemanship. So that this whole Vniuersitie of Gods worke, is (as it were) a certaine common place of wisedome: But that poore deale whereof men are capable, is receiued in long time, and but by drops; by many acts we vnderstand one thing, hee in one act all; distinctly: they are naked and bare in his sight, with their substances, formes, differences; wee read of wise men from the East, and of the high wisedome of *Salomon*, excelling all the East, but nor he, nor those three attained to the first three, nor to *Ahi* here, in the end of this verse. Downe then with all humane presumption, and ascribe vnto the Lord (as the glory) so the wisedome due vnto his name, for as his name is here, so is his wisedome, higher than the highest. There is no Iudge aboue God, nor none that hath vnderstanding like the highest. 2. *Esr.* 7. 19.

We come to his Iustice and Power, of which it is here especially vnderstood, that he is *Altissimus*. His Iustice first, so high that he is sayd to be Iudge alone; and this height of Iustice is best discerned by the armes, or top branches; *Præmium & pœna*, Reward and punishment: whosoeuer shall but regard those foure conditions of Hell torments, for varietie the most, for their 3.

greatest insufferable, for puritie vnmixt with the least allay of comfort, or hope of mitigation, for their continuance everlasting, will easily discouer in them Gods Iustice to be highest. And contrary for reward it excels all, a good measure, pressed downe, yet running ouer: *Great is your reward in Heauen.* Earthly Monarches thinke they got far, when they speake like *Herod*, euen to the halfe of my Kingdome: And what a poore thing is that? Not an inch in the mapp, and in the forme of the Heauens nothing. The goodly houses they bestow, are but as Childrens, Kings halls, made of shells and dust, and what pleasures the Courts of Princes can afford vs, let *Moses* refusall tell vs; *pleasures of sin*, common to vs with beasts, *and but for a season*, for a moment. But whom God exalts and aduances, hee rewardes with his owne kingdome, a kingdome of glory; his owne cittie, a cittie of pure gold, in that mansion to remaine with him, at the same Table, and yet higher, to sit with him vpon the same throne. *Apoc. 3.* This is more then euer was: *Omnis priorum impetus transiit.* And *Pharoah* to *Ioseph* his prime fauorite, *only in the throne I will be above thee.* What might be added of the high nature of those ioyes, which the Angels enioying doe adore; and of their eternitie? *At thy right hand are pleasures for euermore.* To giue vs heauen (if wee could doe his Law) were Iustice high enough, though but for one instant of time, but when it is added, *For euermore*, it is *Iustitia in excessu, & in excelso* too. 'Tis Iustice at the Highest.

Heb. 11.

Lucan.

4 And finally, no lesse admirable is the Power of God, which is so high in him (sayes *Bezza*) it makes him euer Agent, and neuer Patient, and that can neuer cease being the same it is. *Bellarmine* would proue the Popes supremacie, by his twelue great names giuen him by his Parasites, more easie were it from Scripture, recounting the glorious names of God, as also from his miracles to draw vp his Power to a supreame head. But it is a beaten way, and a subiect so full, that who euer handles it,

cannot

cannot choose but handle it well. I will onely instance in that height of Power, which is expreſt, and prooued by place. Power terreſtriall is declared by aſcending to thrones, and if exaltation be meaſured ſo, then the Lord alone (as *Eſay* ſayes) ſhall be exalted; For hee dwells, (ſayes *Eſdras*) aboue the Aire, *ſuper altitudinem aëris*. 2. *Eſ.* 6. Nay, *ſuper altitudinem colorum*, a ſecond *ſuper*, aboue the height of the heauens. 2. *Eſ.* 4. That is a maine height. For who can find out the height of Heauen? (ſayes *Syracides*) the pride of the height, as hee termes it, *Eccliu* 43. I but there is another *ſuper* yet, aboue the heauens, and the heauens of heauens. What? aboue all? I farre (ſayes the Apoſtle) gone vp on high farre aboue all heauens, *Epheſ.* 4. 10. The Queene of *Sheba* viewing the high throne of *Salomon*, of which the Text ſayes, *There was none like it in any kingdome*. 1. *Reg.* 10. 20. and obſerning all his royalties: *Non habebat vltra ſpiritum*, ſhee was aſtoniſhed. But an higher than *Salomon* is here; For *Salomon* in all his royaltie was not clothed like the *Lillie* of the field, much leſſe like the Lord of Heauen, who dwells in light inacceſſible, and cloths himſelfe with light as with a garment. As *Salomon* had no ſuch roabe, ſo no throne like Gods: For he prepares his throne in Heauen, (ſayes the *Pſalme*) *Solium excelſum*, a throne high, and lift vp, *Eſay* 6. a glorious high throne, ſayes *Ieremie*, 17. 12. Before which throne all thrones are caſt downe (ſayes *Daniel*) for it is a fire flaming aloft, and towring vp higher than the higheſt. Now as the throne, ſo is the Power of God, that the emblеme of this. And therefore King *David* will not repent his kneeling to God. *Pſal.* 95. For (as he addes) *the Lord is a great God, and a great King aboue all Gods*: Nor will *Salomon* for all his owne highneſſe, rob God of his honour, but ſtand to the title, which he hath giuen him here: It is no more than right. He is a King, euen *Rex regum, a king ouer all kings*, and higher than the higheſt: *Moſt high aboue all the earth, and much exalted aboue all Gods*. Pſal. 97. 9.

Vse.

But of what vse is this Title for vs? of manifold vse: We may draw all to *Timor & Amor*, Feare and Loue. First, Feare, and that first in gesture, when wee present our selues before him. It is exacted by himselfe. We may beleeue him when he sweares it: I haue sworne by my selfe (sayes the Lord) *that euery knee shall bow to me.* Repeated in *Rom.* 14. 11. *Esay* 45. 23. And hee giues vs such examples as we cannot refuse. Christ Iesus himselfe, who best knew this height, & the infinite distance betwixt the Creator and the creature as hee was most humbled in soule, so he profest it, in lifting vp his eyes to Heauen, in prayer, in kneeling, falling on his face. The glorious Angels adore with couering their faces, and falling downe before him. The Church begins her *Lyturgie* with that inuiterment; *O come, let vs worship, and fall downe, and kneele before the Lord!* And yet I know not how it comes to passe, we seeme (many of vs) ashamed of doing this reuerence to God. *Hic labor grubesci nimirū Cæsarium* (said *Maecenas*:) So rude is our behauiour, and such a sacrifice of fooles we offer him, as if we neither thought vpon our owne condition, which is but dust and ashes, with one blast dispersit past gathering vp againe; nor remembred him to be our God, for then we would not stand like Elephants, or stonie Pillars in his Temple; but prostrate our selues, and thinke no abasement too much, not the lowest, being done to him that is the Highest. So in our tongues (secondly) forbearing that sawcinesse, and familiaritie some vse in Prayer; wherein as the heart must be *Faith*, so the lungs would be *Feare*, least it catch an heate. So coole a forme is that of holy Church: *Graunt vs O Lord those things which for our vnworthinesse, we dare not presume to aske.* Remember (sayes *Salomon*) God is in Heauen, and thou on the earth; Let thy words be warie, and few. The same feare should possesse vs when we speake of, or sweare by his name, not vainely, falsely; For holy and reuerend is his name.

Amor,

Amor, Loue: And this is native and radicall in the very temper of our soules, and as a spark would blaze to flame, but that the world and the Diuell shake and keepe it downe, and this fraile corruptible masse weighs downe the immortall spirit: for these two are contrary one to another: The bodie of the earth, earthie, but the soule from heauen, heauenly, tho forced like the Sunbeames to conuerse with filth and dust, *per hæc radij sui*, cleaues still in affection to God, and hath restlesse motions of desire to returne to him that made it, but clogd with sinne and feebled in all her powers, shee must begge and wait now a superinduction of *graces*, that so being stablished in faith and rooted in charitie, and borne vp by the assistance of Gods spirit, as by the wings of a Doue she may flye vnto her rest.

2. Pet.

This is exemplarie in holy *Dauid*, whose heart once touched with these diuine graces, he lifts vp the hid eies and hands, and heart, and voyce. O Lord, whom haue I in heauen but thee? or whom doe I desire in comparison of thee? As the Hart after the riuers, as the thirsty drye ground after shewres, so longs, pants, gaspe my soule after the liuing God: So will the heart of euery man that is like him, a man after Gods owne heart, make him his chiefe trust, and marke of highest regard; for he that loues any thing better then mee, is not worthy of mee (sayes Christ) hee is highest, and will haue the highest place in our affection, and hath therefore made it his first and great commandement. Loue the Lord thy God with all thy minde and might, and loue him aboue all things: They were stonie hearted Iewes that cryed, wee will not haue him rule ouer vs, not rule, then nothing: if hee may not bee the head stone, hee will not lye in any part of the building: and if wee venture to build without him, wo be to our foundation. Let vs labour then to lift vp our heart, together with our hands vnto God in the heauens: Let vs call daily for his grace, and cryc vnto him to draw vs after him, and hee

hee hath promised to heare from his holy place, and send downe his hand from above, to mount vs vpon those blessed stayres of iustification, sanctification, glorification; and there wee are where wee would be, with him *that is higher then the highest*.

2. Part. The *action* heere referred to God is *regarding*, an action suitable to the title. High places and noble actions should goe together: God is not then such a God as *Eliah* makes *Baal*, perhaps hee sleepes, no hee regards. First generally all things: For in him they live, moue, are: and as the eyes of all things look vp towards him, so his downe on all, in heauen, earth, vnder the earth: His prouidence exceeding it selfe like that tree in *Dan.* 4. from one end of heauen to another, whose branches reach our shade and sustenance to all those creatures reckoned vp in *Psal.* 104. For as the soule minds all the bodies actions, and the Sun penetrates all corners; so this true soule of the world and this Sunne of righteousnesse, but with a remarkable difference (*Saynt Lewis*) he does it without varying or shadow of turning removed, euer the same, hee lies in midst of heauen, and yet they bee the eyes of the Lord that runne to and fro through the whole earth, *Zach.* 4. 10. reigning aboue, and yet containing all below, compassing all about and yet piercing all within: and what is yet more marvellous, this generall *regard* and discerning of *Gods*, so extend euen to all things: all the starres, all the sons of men, all the Cattell on 10000. hills, all those number les shoales of fishes in the seas, all foules of the ayre, euen to seuerall & minuities: the little sparrowes, not one of them is forgotten, all the miseries of all his seruants, all their teares in his bottle, in Man alone to *regard* all the members of his body, *gressus* (saynes *Dauid*) the steps of his feete, *capillus* (saynes our Sauiour) hayres on his head, all the sinnes of his soule, and all in order, all our workes, nor a word in our tongue, nay, in our heart, (from whence imaginations rise as fast as sparks from

1.

a furnace) not a thought, but our heauenly father, who (eies in secret, sees it though nere so secret; nay long before either birth or conception: and as hee calls, so hee knowes too and regards the things that are not as if they were. O Lord our gouernour, how excellent is thy name, for it is higher than the highest, & how excellent is thy knowledge in all the world, for there is nothing was, nor can, nor shal be nothing but thou O Lord knowest it altogether.

2. Now this generall runnes into two speciall respicies or obseruats, the one of mercy ouer the good, and the other of iustice ouer the wicked: *His eyes beheld, Ps. 11. and his eyelids try the children of men*, but with a different regard: hee watches ouer all, but ouer some for preseruation, ouer others for destruction: *Ier. 31.* and in *Ier. 44.* hee calls it a watching for good, and a watching for ill: with the first hee daily watched ouer his owne Israel, in a cloud and fiery pillar, but through them both it is said hee looked on the hoast of Egypt and troubled it, *Exod. 14. 24.* Tis true he delights most in the first of these watchings, and then his highnesse is best pleased, when ioind with a mercifull regard: when hee shewes vs the beauty of his holinesse, & causes the light of his countenance to arise: But if our sinnes prouoke him to anger, he will suffer his displeasure to arise, and tho wee be his owne people, tender as the apple of his eye, and his chiefe treasure aboue all nations; yet then, as hee threatens Israell, *Leuit. 26. 9.* hee will set his face against vs, then (as *Daniel* hath it) he will watch vpon the euill and bring it vpon vs. So that it is a true title *Seneca* giues him, *Deus bonorum, malorumque obseruator & custos*, Our good and our euill. *Hee that is higher than the highest regardeth.*

3. Lastly, regards this particular sin *Oppression*; the patient, first in mercie, and first of all as *pauperum*, then (most of all) as *pauperum pressum*, the poore oppressed. 3.

God regards the Poore. And the maiesty of the title 1.

present,

preſixe, makes this action glorious: what heer? whoſe excellence hath no ſtint vpward, aboue the cloudes, ſtarres, heauens of heauens, ſtill higher then the higheſt, to looke downe *de ſuper*, ſo low? *a ſolio, ad ſolum*, from his throne of glory, *in excelſis*, to regard the cries of the poore, *de profundis*? yet ſo true, that God ſeeſt moſt (*Prayer paines Agur*) *Cap.* 30. And the euer-bleſſed Virgin: *Quia reſpexit humilitatem ancillæ ſuæ*: The poore eſtate of *his handmaid*: And this ſeemes a kinde of ſtate in God, and then his highneſſe is in full Maieſty, when hee ſhewes his power in *regard* ouer the meaneſt, and the moſt deſpiſed on earth, ſuch as men ſelt for ſhooes and coune nie worth looking after: yea God is expreſſed in Scripture as if hee laboured for the aduancement of the Poore, and then moſt of all when they are moſt wretched: ſo in *Pſalm.* 113. he is ſaid to lift at it; to raiſe the poore out of dung, to ſet him with Princes, &c. It is a great mercy to behold an inuiſible God, who being higheſt, yet bowes downe himſelfe to regard the poore: but much more *pauperem preſſum*, the poore oppreſſed.

2. Pouerty is but a ſhallow plaſh of miſery, but Oppreſſion breaking in, raiſes it to a flood, euen a red ſea of bloudy cruelty, deepe and deadly: but then one deepe calls vpon another, and it ſeemes not to be in the power of God to withhold his merciſull *regard*; as we ſee by viſiting his Iſraell in Ægypt, and by his owne confeſſion: *Now for the ſighing of the needy and oppreſſion of poore, I will vp (ſaith the Lord) Pſal.* 12. 5. If once they come to the ſhadow of death, to bee faſt bound in miſerie and iron, & then crie to the Lord in their trouble, he deliuers them out of their diſtreſſe. One example, & it is full one indeed. *Dauid* in a caſe of oppreſſion he betakes himſelfe (as his known & only refuge) vnto God, & calls him by this very name in the text, *Altiſſimus*, *Pſ.* 56 2. *Adhuc exurgunt* (it is indeed *myſelf-enuers*) *daily oppreſſe me and would deuoure me. Be merciſull vnto me, O Lord! bee mine high* though they be high ones and daily

ly obserue the watching ouer me for euill, doe thou re-
gard me for good, for thou art higher then they, & thou
beholdst iniquity & wrong, yea thou regardest the poor
but much more *pauperem premptum*, the poore oppressed.

We come to the agent whom he regards in iustice, as
altum first & then as *altum oppressorem*: the first as high God
sees not as man sees; man thinks high things best and
bravest, *superbi studio & imaginibus*: But that which is *al-*
tum high amongmen, is abomination to God. They that
looke into the book of nature, saw the lightening scorch
the mountains most, & *Lucretius* obserued, that *res abdi-*
ta quædam (as he calls it) a certain hidden thing there was
which did still *prona retorquere* kick down the highest things, &
sedibus sibi habere, seem'd to take pleasure in so doing.
And in the book of Gods scripture wee see what dolo-
lation he threatens oft, & oft seems delighted to bring
vpō the high ones of the world: so he seems to triumph
ouer the *Amorite*, whose height was as the Cedars; yet I
destroyd (saies he) his fruit frō aboue, & his root frō be-
low: so he doth menace *Edom*, tho high roosted & nest-
ed among the stars, yet there & thence will I fetch thee
down (saith the Lord) *Ier.* 49. 16. these do indeed escape
all power on earth (perhaps) but cannot free thēselues
frō being the quarrie of him which is the highest. The
hearn & vulture outflying both falcon & Gyrfalcon, is
by the Sacre seizd on in an instant, which soule (as the
name imports) is made by all *symbole & hyeroglyphick*
of the Deity, of whom it is said, *Wisd. 6. That he will come*
horribly & speedily vpon the wicked gouernours, & a sharp
iudgement shall be to them in high places: for mercy will soone
pardon the meanest, but mighty men shall be mightily tormen-
ted. But all this is to bee vnderstood of high ones that
are wicked: on whom as he looks in speciall iustice, so
particularly on *altum oppressorem*, the high Oppressor.

Why, oppression seems no such great matter: at least the
great fish eat the small, in the ayre & vpō the earth there
be beasts & birds of prey, that liue *per rapinam* (here) by
ranening:

3.

4.

ravening? but was he lesse wise in soul not to be so amongst your God had another eare in making me after his owne image, & like? a seeing eye in me (as the Scripture) of all his senses, & therefore who knowes not that blood, this great regarder will require it? I, his blood, but oppression is not accounted? (his wise) things may have a faire shew with counting handling, but as good take a wet eye as a silken. like as liue, lead, beside, there is more in this sin then is yet discouered: for who is it that bleeds? *Non cruor hic de fratre manat, Polydore sed quem*, and doth not Christ Iesus say the same, *I am Iesus of Nazareth whom you persecute*, to whom you oppresse, to him shall come all to a reckoning: for inasmuch as you haue done it to them, you haue done it to me: therefore he giueth vs *caueats*, *Rob not the poore because he is poore, neither oppresse the afflicted in the gate*: why? what will he do? *The Lord will rise up an aduocate and plead their cause*, in forma pauperis, *and spoile the soule of those that spoile him*, Pr. 22. 23. And as there an aduocate so in *Malachy* a witnesse too, & a swift one comes in (belike) before he is cald or look't for. And it is no dallying in this case, *for their Redeemer is mighty* (saies Ieremie) Pr. 50. 34. *And if I cannot thrust* (saith he) *him out terrifie him* (because of altitudinous birth) *he cannot withstand my brightnes*. So in *Isa.* 22. the blind Iudah-like that had liued by roring like a Lyon, with the burial of an asse, cast drown and cast out, yea, cast out into vtter darkenes, where for eating the poore & not regarding his teare, he shall haue both weeping and gnashing of teeth: *For vnto those terrible vnto vs earth-bred wretches for iniquitie, Esa.* 29. *there is a terrible supervisor aboue, who* (vnlesse we repent) *will deliuer them to a terrible sute below to serue the King of terrors who will torture them*. For sin his properties (& they do but learne of him to goe about like a roring Lyon, seeking whom he may deuoure. And this the Lord calls recompencing their own way, *Deuising sin destroying*, Ezech. 22. 31. And (that which is worthy our regard) to [illegible] season

* 1619.

seasonable) so sore an auenger is God of this sin, that for it he threatens not the Iewes only, but the whole land. In Amos 8. for their sake the Lord sweares, he will make here, *he will neuer forget it, he will make it a bitter day, the land shall tremble and rise vp wholly as a flood, & be drowned as in the flood of Egypt*, which was a whole deluge. This (indeed) for the time it came (I remember) *There was not the like before*, so terribly dealt the anguish of this iustice fal vpō these nations when ioin'd together, *this wonderful*, the high oppression.

Here then is matter we will consider this. And the consideration is profitable. First, to make vs take out *Salomons* lesson of *Marueile*. Be not astonished, nor wonder at the matter, that is, *how wicked men*, or this ill on purpose in God, for *I know* (saies he) *the peruersion of the will or counsell of wicked men is to cold, & vnlikely*, that *Salomon* would not haue vs repine at God, or doubt the truth of *Moses* words. Where simply to doe not, is prohibited, but that's the food of the wicked, to take the delight, which other may do, & is vsed as a sweet thing, the worke of God. *O the filthy and detestable*. And therefore the Philosopher saies, *Admiratio est, vbi pius*, they placed pleasure & profit, did not admire to take heed of this pleasant admiration, finding the world not to hinder our duety, & the true ingenuous contemplation of God, for it becomes not only our religion, but discretion too, to mount our beliefe aboue the lowest things vnto him, confessing him in Gods day about the highest and deepest of our imaginations, but they brought the time that *Salomon* does here *admiration*, which they could not vnderstand of a profound carelesnesse, for their women & idle dissolutes would doe it duly. But the first cause of this confusion of the soule, by taking down the soule of vulgar opinion & fashion, which makes it rob, & spoile disquieted. Secondly in *Salomons admiration* here, all things onely forme prohibited. 1. a distrust of Gods prouidence, 2. vexing our selues about the execution of his iustice.

The first is a torment, which is onely in men; Beasts know

Vse. 1.

1.

know it not; nor seeme they to know either God or thē-selues that speake so it. Why? He regards (sayes *Salomon*) he rules in heauen, in earth, & in all deepe places, He is thy King. Thou must either endure his sway, or get out of his dominions. It is a very good quip the *Mexicans* [illegible] unto their infants new borne: Child thou art borne to suffer, suffer and hold thy peace. Doe not whine and cōplaine as the vulgar ignorant people doe in the [illegible] agony, the [illegible] of an earthquake, or a tempest wracke, though a [illegible] league off, and but in a ballade, it giues them together like [illegible] a sound of a bell, and holds them suspended and [illegible]. The simple plow-man is afraid these rolling wheeles of heauen should not remember their duties to him, and is ready to brawle with God, for crossing the contents of his Almanack, & not feeding him drought and showers at his pleasure. But what speake I of these? we all in [illegible] infinit-ly, we must thinke [illegible] that he is but man, and but one, so every man takes upon him to be a publicke pedagogue, and whip the world with a rod; and we are prone all to quarrell with God, as carelesse, or as [illegible] the world & not [illegible] it better than he does. *Fond men!* (sayes *Salomon*) you greatly weary your soules with these imaginations; better deny him utterly, than thinke ill, or idly of his prouidence; as it is better for a man to be reported dead, than reported wicked. For he regards the world, & that law which was the pattern to make it, is the Card to guide it by, not after by wil or wisdome happily, but as wisely &c. *Ep.* 1. 11 *according to the counsell of his owne will*; and if it force thee to a stand to cōsider it, beware yet of murmuring either at his prouidence, or iustice, wch is the second thing forbiddē. T'was a wonder to *Cato*, that when *Pompey* did all against right and reason, he euer prospered, but for the Common-wealth had no successe: and it would make any man wonder indeed, nay, vexe with *David* to see the wicked haue no mis-fortune, like other men, nay, like good

good men (often times,) for *Multa sunt afflictiones Iusti*, and among those many, this is a maine one, *Oppressus*, which is able to make even a wise man mad (sayes *Salomon*) to suffer it, and enough (as I seemes by this very Text) to stagger vs, beholding the poore oppressed, and the oppressor goe free. I, but be not so ouerhasty (sayes the *Preacher*.) *Iudge nothing before the time* (sayes the *Apostle*.) We cannot by one title, or by one word iudge of the whole fabrique, or the Poets verse, we must view the contexture, and heare all the syllables sounded. And shall we thinke to take a true estimate of Gods iudgement (sayes *S. Austen*) *vnto euery one according to his deserts*, before the whole storme and course thereof be runne out? There remaines mercy for the righteous, as sure as is the iudgement to come remaines for the wicked, and as if none were punished here, none would beleeue our report, then, *The highest Regardeth*, so if all here suffer, who would regard a iudgement to come?

Secondly, since God regards the poore oppressed, here is double consolation for the poore, all poore, for it is no personall priuiledge this. They are Lampes defined in the opinion of the rich, but not in his, who is rich onely. He regards them, in mercy, and the rather for being poore, nay, the more poore, the more he regards them. For thus true the other way too: that which is abomination to men, is but that is higher than the highest vnder-lords. And of whom can they despaire, who are thus highly regarded, by him who is able for earthly to giue inheritance in heauen? which nor defrauder, nor oppressor can be sure of, for a smoakie cottage here, a building of a 1000. stories high, *not made with hands, but eternall in the heauens*. Meane time, wanting mony they haue his louing fauour, which is aboue siluer and gold; in stead of corne, and wine, and oyle, he shewes them the light of his countenance, and in mercie regards them.

Secondly, consolation too for *Pauperum pressum*. What though oppressed & depressed euen as low as the dungeon,

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or the deep, or the belly of the Whale, or the bottome of the belly of hell (saye I well?) yet here are two words like a paire of heavenly pullies, able to fetch them vp, to as high a Heauenly consideration, all things (I trow) The thing is beyond all the sleights of reason. This then is, The poore Mans Appeale, to call this Tyrant, when things stand with them best to forgetfulnesse, they may yet find matter and ground enough for remembrance, and (when they thinke themselues) yet from whence to fetch (matter of) terrour and astonishment. The vse of this Position, The meanest shall not alwaye be forgotten, nor the greatest remaine for euer. Psal. 9. 18.

3 Well, to the vse of feare, yet the highest must stil feare, and the humble oppressor. 1. For the high shall not haue in an euill regard of the highest regarding him, regarding all alike once in Iustice, but wicked rulers in Iniquitie. And therefore let the oppressor feare, feare this cursed sin, euen pulling oppression, (which we count a repugnancie, and a vnnaturall qualitie) to grind the face and countenance of our brother in bondage, for a sweet of such things the Lord is the avenger. 1. Thes. 4. 6. Much more in the high oppressor to feare the crying and bloudie sin, who so they can escape the Iudgement of men, yet how will they preuent or escape (vpon record of heauen, for things in his holy watch tower aboue, and in whose sight all things are naked & manifest) the vengeance of him (whose vengeance is both so sudden & powerfull, that one beetle is able to presse and crush, & for euer perish a whole world of oppressors, at once by the blasting of the breath of his displeasure) who is rigid and

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The Application. And first doe you (right Reuerend Iudges) suffer the word of Exhortation from me? for your calling is an high one, sharing with God in names of honor & Iudgment, nay, I haue said you are Gods, and sons of the most high. Be followers of God as deare children, that you may possibly equall him, that was possible to equall. For humane nature is not capable of perfect Iustice, no more then of other things in their purities; onely see that you bend your highest endeuors to imitation of the highest, not kept downe by the baseness

of the world, nor your ſweet and wholeſome acts of Iuſtice (like the Sun-beames in a burning glaſſe, bowd, & contracted by paſſion or partiality) *Be merciful, as your heauenly father is merciful*, lane hope of earthly reward or ſting of vainglory: and being in the place of God, learn his action heere of *regarding*, for this end ſits he in heauen, and he hath not ſet you here to be *regardleſſe*, like *Gallio*, *Act.* 18. one that cared for nothing, as ſo many Scarecrowes in a garden of Cucumers, but to *regard* the poor in mercy, & the *high Oppreſſor* in iuſtice: & ſay not you to him as *Ioſeph* to old *Iacob*, *not ſo, my father*, reaching rather your hand (clean cõtrary) of iudgment to the *poor*, & of fauor to the *oppreſſor*: but in mercy reſpect the poore & needy, that are ſick and need your phyſick, not purges or lettings bloud with the whip, ſo much as your cordials of proviſion, your gentle laxatiues, your bleſſed lenitiues & reſtoratiues: And in iuſtice regard their aduerſaries, & look that ſuch as are the grand thieues ſit not neer you on the bench, while the petite ones plead at the bar for mercy. I know that ſimple people think you may do wõders, but my prouocatiõ tends no further then to vrge the execution of that lawful power, which to you throgh our excellent Soueraign is conuaid frõ him *that is higher then the higheſt*. And that therin you would oppreſs the oppreſſor, & beware leſt (as the Apoſtle ſaies in another caſe) *the ſtrength of ſinne is the Law*, ſo theſe high ones do not ſtrengthen their hands in this ſin of oppreſſion, either by the ſhelter or conniuence of the Law or Magiſtrate, wch if you do not, *he regards* that is higher then they or you: and wch if you labour to do, by deſpiſing (as the Prophet ſpeaks) the gain of oppreſſion, ſhaking your hands frõ taking of bribes, ſtopping both eies and eares from ſeeing euill, or hearing bloud, then be regards in mercy, & *great is your reward in heauen*, for your defence ſhall be the munition of rocks, and you ſhall inhabit *loca altiſſima, the higheſt place*, *Eſ.* 33. 16. And this ſpeech to you (my gracious Lords) is but like a ſecond impulſion to a wheel already mouid, and I admoniſhing

to

do what you are obliged to do already, do in my admonition bear along both praise & approbation. Consider then what I haue said, *that the Lord Iudge of heauen and earth, who is only wise, giues you cause standing in all things.* And next let vs learn to aply this text, we that are now in his sight, speaking, hearing, for *he regards* our infant actions, sees our reuerence, knows our thoughts. When we part from hence, the Text will follow vs in our houses, chambers, closets, his eye is euer on vs, let then the eyes of our soules be euer fixt on him, & euer even in midst of night & silent darkness suppose our selues in a Theatre farce be seen vs, & euery where vpon our walls and garments, in our rings, and on our fore-heads, and in the palmes of our hands, ingraue this posie, *Nil sine illo fecisse.* Doe you in speciall that are to attend the Courts of Iustice & iudgement, Councellors in your pleas, and witnesses in your depositions. Ere you ope your mouths hearken to the voice of *Salomon* here, nay, lend but an eare to the call of your owne consciences, and they will preach this text vnto you. *He that is higher then the highest regardeth.* And you of the Iewry be not like those Philistians, who vse to erect a figure, by that measure, in which they are consulted, and thereby giue their iudgement. For thats too vsuall with ordinary Iurors, to haue regard to certaine aspects, and relations, and predominancies, and to giue verdicts according as they find Superiors enclin'd. Their Landlord may chance to owne else, and take away their leases, or cast them out of their houses: I, but *Salomon* tels vs of a superior here far aboue all Lords, by Land or by Water, one that can deprive them of inheritance in the kingdome of Heauen, and ab'e to cast them both bodies & soules into Hell: And therefore feare him, feare not their regarding, but hi regarding; *He that is higher then the highest:* To whom be praise and glory, now and for euer. Amen.

Gloria Deo in Excelsis.

FINIS.

A

SERMON PREACHED AT THE GENERALL ASSISES IN WARWICKE, the third of March, being the *first Friday in Lent.* 1619.

By
SAMVEL BVRTON, Archdeacon
of Glocester.

Seene and allowed by Authoritie.

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